

# THE CHRISTIAN MAGAZINE.

BY MEMBERS OF MENDON ASSOCIATION.

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No. 4.

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## CONDITIONS.

1. THE CHRISTIAN MAGAZINE shall contain 32 octavo pages, be executed as it respects type and paper in the style of the Christian Spectator, and afforded to subscribers at \$1,50 a volume, payable in advance ; or \$2 paid at the end of six months.

2. Those who become responsible for five copies shall receive the sixth gratis.

3. No subscriptions are to be taken for less than a year ; and if notice of discontinuance is not given before the issuing of the last number, subscribers will be considered as desiring it the succeeding year.

4. This volume shall be published in Boston ; and though it will contain no more pages, it shall comprise considerably more matter, than either of the preceding volumes.

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SERMON.

ECCL. V. 15. *As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.*

SOLOMON was extensively acquainted with the world, and capable of making wise and just observations upon the characters, stations and employments of mankind. His observations God has been pleased to transmit to all future generations for their instruction and benefit. In the preceding verses, he makes particular remarks upon men of power, upon men of property, and upon men of industry; and then takes notice of one error or sore evil, to which they are all exposed, which is an undue attachment to worldly objects. "There is," says he, "a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travel; and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand." From these plain, simple

truths, he justly concludes, that it is a great and dangerous error for any of mankind to place their supreme affections and hopes upon any exterior worldly objects, which are no part of their existence, but may be taken away from them, while they remain what they were before, rational and accountable creatures. Tho' after they come into the world, they may attain a great many things in it, yet they must go out of it into another state, whither they can carry nothing but themselves. This then appears to be the plain meaning of the text:

AS MANKIND BRING NOTHING INTO THE WORLD BUT THEMSELVES, SO THEY CAN CARRY NOTHING OUT OF IT BUT THEMSELVES.

I shall

I. Consider in what respects, they bring nothing into the world but themselves.

II. Consider in what respects, they can carry nothing out of the world but themselves. And,

III. Consider in what respects, they do carry themselves out of the world.

I. Let us consider in what respects, mankind bring nothing into the world but themselves. When they come into the world, every thing in it is exterior to and dis-

tinct from their existence, and constitutes no property of it. Their spirit, which is immaterial, and which constitutes the essence of their existence, is distinct from all material objects, which form no part or property of it. The air they breathe, the light they see, the covering that warms them, and the food they take, is no essential part of themselves, which they bring into the world. But if God preserves their lives from infancy to childhood, or from childhood to manhood, or from manhood to old age, they employ their time, their talents, and exertions, in acquiring a great many necessary and desirable objects, of which they were totally destitute when they came into the world. In particular,

1. They generally acquire larger, or smaller portions of worldly property. Some become very rich in silver and gold, houses and lands, flocks and herds, and in every thing that nature and art can furnish, to please the eye, the ear, the palate, the fancy, and every selfish propensity of the heart. There are, however, but a few comparatively, who abound in so much wealth and affluence, and obtain so many of this world's goods. There are many more, who obtain nothing more than the necessities and conveniences of life, by all their labours and exertions. And there is a very large number, who for some reason or another, never possess any property, but are from the beginning to the end of life assisted and supported by others. But all men, whether rich or poor, have some share of the wealth and affluence, which abounds in the world, which is something distinct from themselves, and what they did not bring into the world with them.

2. Some men arrive at great worldly honor, power, and influence. They become kings, princes, nobles, governors, subordinate rulers and magistrates from the highest to the lowest degrees of office. These are worldly objects, which are generally highly esteemed and greatly sought after. But no human creature ever brought any of these things into the world with him. No man was ever born a king, or prince, or ruler of the lowest grade. The infant of a king, or of a nobleman, is as destitute of honor, power, or influence, as the infant of a beggar. These are mere appendages of a man, which he never brought into the world, and which are no part or property of his existence, but are all exterior to and distinct from it; for they may all be taken from him, and he still remain precisely the same man. Worldly honors and distinctions no more belong to his existence, than the clothes that he wears. I may further observe,

3. There is a certain kind of happiness, which mankind never bring into the world with them. But after they have come into the world, they derive a great portion of happiness from it. The world abounds in objects, which are suited to promote human happiness. But this worldly happiness is not essential to mankind; for they can neither possess, nor enjoy it any longer than they live upon earth. All worldly happiness is limited by life, and as soon as that ceases, all the happiness to be derived from the world ceases. As soon as Dives exchanged this for another world, he lost all the happiness which he enjoyed on earth. Thus it appears, that mankind bring nothing into the world but them-

selves. They come into the world as poor as creatures can be. They come into the world, as Job and Solomon emphatically say, naked, destitute, and helpless. They possess neither wealth, nor power, nor happiness. And tho' after they come into the world, they may acquire all these things, yet they are mere appendages, which are totally distinct from themselves, and make not the least addition to their real existence. They never become personal properties, for they continue the same persons, whether they do, or do not possess and enjoy them.

II. Let us now consider in what respects, they can carry nothing out of the world but themselves. And here it is easy to see, that as they brought nothing into the world, which was exterior to and distinct from themselves, so they can carry nothing out, which is exterior to and distinct from themselves. They will go out of the world as naked and destitute of all things which are exterior to and distinct from themselves as they came into it. This Solomon asserts in the text and the words immediately following it. "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came so shall he go."

We have seen that man comes into the world entirely destitute of worldly wealth, worldly honor, and worldly happiness. These Solomon calls the fruits of his labour; or of the labours of others; and in all these points, as he came so shall he go, and carry nothing away in his hands. All these things may be taken out of his hands while he lives, and cer-

tainly, at his death, when he leaves the world. For, as Solomon says in another place, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Here *spirit* is represented as the *essence* of the man, and his body and every thing else connected with the body, as exterior to, and totally distinct from his spirit, or proper existence. The world, and all its inhabitants, and all its scenes and objects, are exterior to and distinct from every man, while he remains on earth. And none of these shall he carry away with him, when he goes out of time into eternity. It now remains to consider,

III. In what respects, mankind at death, carry themselves out of this into another world. Though they carry nothing else, yet it is plainly supposed in the text, and every where in scripture, that they carry themselves out of time into eternity, when they die. It is proper therefore, to consider in what respects, they carry themselves out of this into another world. Here it may be observed,

1. That when they carry themselves out of the world, they will carry with them all their intellectual powers and faculties. Their perception, reason, conscience, and memory, are intellectual powers and faculties, are essential parts or properties of their rational nature, and cannot be separated from it, without destroying their rational existence. Take away perception, reason, conscience and memory, from any man, and he no longer remains a rational creature, or a moral and accountable agent. The intellectual powers and faculties of a man, are not mere appendages, like the clothes he

wears, or the objects with which he is surrounded, that may be taken away, and he still remain the same rational and accountable creature. Though when Moses died he did not carry away his body, nor any material object; yet he carried himself away, with all his rational powers and faculties, which were properly himself; for we know that he afterwards appeared as the same man on the mount of transfiguration. Though when Dives died, he did not carry away his body, nor any of the good things he had possessed; yet he carried away his perception, reason, conscience and memory, all which he discovered in seeing and conversing with Abraham. It is impossible, that men should, at death, carry themselves out of this into another world, without carrying all their rational powers and faculties with them.

2. When men leave this world, and go into another, they carry with them every thing, which is inseparably connected with their rational powers and faculties, and which is an essential part of their moral existence. In particular,

1. All their knowledge, which they acquired while they lived in the world, by education, instruction, and observation, through every period of their age, whether in childhood, youth, or riper years. As soon as they begin to exercise their rational powers after they come into the world, they begin to acquire knowledge, and they continue to increase their knowledge, by all they read, or hear, or see, every day, until they either lose their senses, or leave the world. This is true of all persons, whether young or old, learned or unlearned, and whether possessed of superior or inferior

natural talents. Now, all this stock of knowledge, be it larger or smaller, belongs to him that possesses it, and is as much a part of himself, as his natural powers and faculties. It is all lodged in his memory, and he can no more divest himself of it, than he can divest himself of his memory, or any other rational power and faculty. His knowledge is a part of *himself*, which he cannot annihilate or destroy. Paul will forever remember what he saw and heard when he was exalted to the third heaven; and so every man will always remember all that he ever saw or knew in this world, when he goes into another; for when he goes into another, he must carry himself, and all that essentially belongs to himself, and all his knowledge is a constituent part of himself, and not a mere appendage, which he may lose or throw away, and still remain the same person.

2. When men leave this world and go into another, they carry with them all their *moral exercises*, whether right or wrong. Every thing that they may be said to know in this world, is an object in the view of which they have some right or wrong moral exercise. I will mention only a few particulars.

All men will carry out of this into another world, all the moral exercises, which they ever had towards the being they called God. The belief of some supreme being, generally prevails among all nations; and this belief never fails to excite in their minds the moral affections of love or hatred, hope or fear, joy or sorrow. And these moral exercises towards their supposed deity, all the heathen world will carry with them into eternity. In the christian world there are but few who do



not sometime in life think of the only living and true God, and exercise some moral affections toward his existence, his perfections, his laws, and government. Those in the state of nature, always exercise wrong affections towards him, whether they love him for his favours, or hate him for his holiness and sovereignty. And all good men think much more about God, and sometimes exercise right, and sometimes wrong affections towards his character, his conduct, and designs. They never feel indifferent towards him, and therefore all their views, and moral exercises respecting him, are sinful or holy. But the moral exercises of all men towards God, are a part, and the most important part, of their existence, which they must necessarily carry away with them, whenever they shall leave this world.

Those who read, or hear the gospel, think about Christ, their divine and gracious Redeemer, who came from heaven, and took upon him our nature, and suffered and died for our salvation, and now holds the reins of universal government, and is preparing all things for the day of judgment, when he will dispense eternal rewards and punishments to all the human race. He once put the serious question himself, "What think ye of Christ?" It becomes every one to put this question to himself; for every one does think about him, and when he thinks about him, he always exercises right or wrong affections towards him. Sinners always exercise wrong affections; and saints always holy, or unholy affections towards him. Christ as God and man is the most interesting character that ever was exhibited before the eyes of this sinful and

perishing world, and of course, mankind have had the most lively and sensible exercises towards him. Some have had most lively and transporting exercises of love towards him, and others the most painful exercises of hatred. And all these exercises are a part of themselves, which they cannot help carrying away with them, when they exchange this, for another world.

Those who read, or hear the gospel, never fail to exercise right, or wrong affections towards the great, glorious, and interesting truths and objects, which it unfolds and exhibits to their view. They scarcely ever have more holy, or more sinful exercises of heart, than while they read or hear the gospel. And some read and hear it from childhood to old age. What numerous and important exercises must such persons have during a long life? And all these are parts of themselves, which they must carry away with them, when they leave this, and enter into another and eternal state.

This world abounds with objects which attract the attention and excite the affections of mankind towards them. All the objects by which they are surrounded, all the persons with whom they converse and act, and all the employments in which they are engaged, tend to occupy their attention, and draw forth right, or wrong affections, every day, every hour, and almost every moment. It is next to impossible to avoid seeing and attending to these worldly objects more or less, and when they do see and attend to them, it is absolutely impossible to avoid exercising right, or wrong affections towards them. What an immense number of moral exerci-



ses must a person have in a day, in a week, in a month, in a year, and in sixty or seventy years! All these holy, or unholy exercises belong to the very existence of the persons, who are the subjects of them, and who must carry them into another world, whenever they leave this.

There is another class of moral exercises, which ought to be mentioned in this connexion. I mean the exercises which every person exercises towards himself. Mankind may exercise right or wrong feeling towards themselves, as well as towards others. Probably every individual much oftener thinks of himself, than of any other person, and of course, much oftener has right, or wrong views and moral exercises towards himself than towards any other person. Those who may be the most thoughtless, stupid, and inattentive to every thing else, may be the most attentive to themselves, and have the most wrong exercises towards their own persons and own interests. Every one can easily see and believe, that his own moral exercises in regard to himself, properly belong to his moral existence, which he must carry with him wherever he goes in life, and wherever he goes at death. Such an immense stock of moral exercises mankind must carry with them when they go out of time into eternity. It is a great and dangerous error to imagine that our rational faculties, our acquired knowledge, and our moral exercises, are things distinct and separable from ourselves; for these are the very things which constitute our natural and moral existence. If these were taken from us, as every thing in the world may be taken from us, we should no longer exist rational,

moral, accountable beings. But these never will be taken from us, while we live, nor when we die. These are *ourselves*, and wherever we go, they must go with us, and continue with us, as long as we exist. Every man has abundant reason to reverence himself; for taking himself all in all, he is to himself an immensely important being!

#### IMPROVEMENT.

1. This subject shows the folly and guilt of those, who seek after great things in this world, and place their supreme hopes and happiness in the enjoyment of them. The largest possessions and highest enjoyments of this world, cannot be of much importance to those, who must very soon leave it. The high as well as the low, the rich as well as the poor, must meet together in the grave, stripped of all their power and wealth, and worldly distinctions, and enjoyments. The man of power, the man of wealth, and the man of affluence, will be but a mere man, as soon as his head is laid in the dust. None of the great things of this world belong to the nature and essence of men, and therefore they may be, and certainly will be entirely stripped of them, when they are called to go, as naked as they were born, into eternity. In this view, the world and the things of the world, must appear as vain and empty, as the sacred writers represent them. Death stamps a vanity on all earthly objects, and a folly on all who place their supreme hopes and happiness in the enjoyment of them. It is the nature of all worldly objects to obstruct rather than to promote contentment, in which true and lasting happiness consists. So the apostle ex-

pressly declares. "For, says he, we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." Christ represents that man as a fool, who laid up goods for many years, that did not afford him contentment, but suddenly disappointed all his hopes and happiness for ever. The wealth and happiness of Dives, only prepared him for greater torments in the world of woe. All, who place their supreme hopes and happiness in any of the possessions or enjoyments of this world, must certainly, and soon be completely disappointed; and complete disappointment terminates in complete despair. How many of the men of the world, who had gained and enjoyed the most of it, have found this to be true, by bitter experience, when they were constrained to go out of the world as they came into it, poor, and wretched and miserable!

2. If men, when they leave this world, cannot carry away any thing with them, but their rational powers, their intellectual knowledge, and their moral exercises; then they will appear very different to themselves in eternity, from what they did before they entered into the world of spirits. They will find themselves stripped of every thing exterior to their natural and moral existence, and totally destitute of all those external marks of distinction, which they had once enjoyed in their probationary state. How differently will a king appear to himself without his crown? The nobleman, without the badges of his nobility? The rich man without his wealth? The ruler without his subjects? The master without his servants?

And every man, without any worldly distinction? Here, mankind are extremely apt to form a false estimate of themselves. They are very ready to imagine, that they are what their external appendages denote them to be. But in eternity, all their false opinions of themselves will be rectified. They will not measure themselves, by their former stations, their former possessions, their former employments, nor by any of their former circumstances of life. How differently did Solomon appear to himself, after death had stripped him of all his exterior glory? How differently did Herod appear to himself, after death had robbed him of his supposed divinity? He found himself to be a mere worthless man, instead of a god. Though it be difficult for any man to conceive how differently he will appear to himself, after he goes out of time into eternity; yet every one ought to anticipate the amazing change which awaits him.

3. If mankind will carry with them all their intellectual powers, all their acquired knowledge, and all their moral exercises out of this, into the eternal world; then they will appear to themselves greater and vastly more important creatures, than they had viewed themselves to be in this world. Here they are continually forgetting the greatest part of the knowledge they have acquired. The objects they have seen, the scenes through which they have passed, the transactions in which they have been engaged, and the moral exercises they have had. Who remembers all that he has seen, and heard, and known, and done, and thought, through a day, a week, a month, a year, or all the days he has liv-

ed? But if men carry themselves into eternity with all their powers and faculties and every thing that belongs to their rational and moral existence, they will be able to recollect all the knowledge they ever acquired, all the persons and objects they had ever known, and all the moral exercises they ever had towards God, and Christ, and the gospel, and the world, and themselves. As all these things are lodged in their memories, they may recollect them, and in order to their being properly rewarded and punished, they must be recollected. The objects which once diverted their attention from themselves, and made them forget, will be removed, and it will be only for God to strengthen and invigorate their memories, and then they may recollect and retain all that they had ever learned, or known, and all the moral exercises they had ever had towards all the objects of their recollection. When they recollect all these things, and realize that they all belong to themselves, they will be astonished at their own existence, and their vast capacity to make constant and perpetual advances in knowledge, whether it will increase their holiness and happiness, or their sinfulness and misery. We admire the greatness of Solomon; but we have never known a thousandth part of his greatness, and he did not know a thousandth part of it, till he recollected himself in eternity. Men are apt to think that all the knowledge they have forgotten is lost, and that all their moral exercises, which they cannot recollect are annihilated; but they are no more lost or annihilated, than any other part of their existence. When we see an old

man, who has lost his sight, his hearing, his memory, and his voice, we are apt to view him as a very insignificant and unimportant creature; but we ought to view him as possessing all the rational powers, all the stock of knowledge he ever acquired, and all the moral exercises he ever had from his first, to his second childhood. These all belong to his existence, and will constitute his greatness, when he leaves this world, and goes into eternity. Though men may lose a vast many things, while they are passing from stage to stage in life; yet they never lose any part of their existence, but are constantly adding to it, as long as they live. Methuselah made continual additions to the magnitude and importance of his existence in the course of more than nine hundred years, and he has been adding to it from the day of his death to this present day. Man's constant and perpetual growth in existence, demands his most serious consideration. There will be no small saints, or small sinners, in another world. They will all grow much faster there, than they ever did here. They will never cease growing. This must be a most animating thought to saints, and most alarming thought to sinners.

4. If mankind must go out of this, into another world at death; then death is a most solemn and interesting event. It would be so, if it only called them out of this world, and deprived them of their houses and lands, their riches and power, their friends and connexions, and every thing deemed great and valuable in this life. Men are often deeply affected when they lose their worldly possessions and enjoyments, but much more, when they

are bereaved, time after time, of their nearest relatives, and dearest friends. These calamities and afflictions, however, are light in comparison of death, which, in one moment, strips them of every earthly object, possession and enjoyment. When death calls them to bid a final farewell to all these things, it must appear to every one a very serious and interesting event. But death has something far more formidable in it, than merely calling men out of this world; for, at the same moment, it calls them into eternity, from whence they shall never return. They cannot leave themselves, as they leave their appendages, behind. They must carry themselves, with all their rational and immortal powers and moral exercises, into a new, untried, and everlasting state. This must be interesting beyond all present conception. Though the antecedent and concomitants of death may be extremely painful and distressing, yet the consequences of death, are unspeakably more solemn and interesting. The living see only the outside of death; but the dead see the inside. The living see only what it is to leave this world; but the dead see what it is to be in another world. The dead probably feel the whole weight of eternity, the first moment they find themselves in it. This solemn and interesting transition out of time into eternity awaits all the living. They must die, and leave this world, and go into another, which is full of objects of infinitely more magnitude, magnificence, and importance, than any they ever saw or knew before. Though men are extremely apt to put far away the evil day of death; yet the more formidable and interesting it will

be, when it comes. The longer men live in this world, the more knowledge and the more moral exercises of heart will they have to carry with them into eternity, and a more solemn account will they have to give before the supreme tribunal. Hence says Solomon: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live *many years* and rejoice in them all, yet let him remember the *days of darkness*: for they shall be *many*."

5. If men must leave this world, and go into eternity when they leave it; then this life is the only state of probation. The scenes and objects in this world, together with the means of grace and offers of salvation here enjoyed, are all suited to try the hearts of men. The world, the things of the world, and the men of the world, are all objects towards which persons of all ages, ranks, and conditions, may exercise either right or wrong, holy, or unholy affections; and they never fail to make, a good or bad impression, upon every person. All have their choice to take God or the world for their portion, to labour for the meat that perisheth, or for that which endureth to everlasting life, to walk in the straight and narrow path to heaven, or in the broad road to destruction. Good and evil, life and death, are set before them, and they possess full liberty to choose or reject the great salvation offered to them in the gospel. After men have gone through this state of trial and probation, there is no occasion for any other probationary state; and neither scripture, nor reason gives them any ground to expect another. It seems as though it must be owing to judicial blindness, if any



entertain a hope, that they may embrace the gospel and obtain salvation, after they leave this world, and carry all their impotence, unbelief, and enmity to God into eternity. As men leave this world, so they must go into the next. If they leave this world sinners, they must go into another, sinners; and wherever they go sinners, they must go poor, blind, naked, and wretched, and meet with an awful disappointment, if they expect to be happy.

6. If men must leave this world and go into eternity at death, then there is nothing but vital piety that can prepare them for their great and last change. Neither their wealth, nor power, nor costly enjoyments can prepare them for it; for these they cannot carry away with them. But if they could carry them away with them, they would be no substitute for holiness of heart, and no qualifications for the employments and enjoyments of heaven. "For without holiness no man can see and enjoy God." Men must be holy as God is holy, and perfect as he is perfect, in order to dwell and be happy in his presence. Upon this ground only, David built his hopes of future and eternal blessedness. He says to God with confidence, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Holiness consists in disinterested and universal benevolence, which is a free, voluntary exercise of the heart; it essentially belongs to the person who exercises it, and is a part of his moral existence, which cannot be taken from him. All vital piety consists in such pure, holy love, and is the *one thing needful*, to prepare men

to leave this world, and to go into another. So Christ told Martha, when she appeared too worldly minded. "Martha, Martha, thou art careful, and troubled about many things: *but one thing is needful*: and Mary hath chosen that good part which shall not be taken from her." Those who possess vital piety in this world, must necessarily carry it with them, when they go into eternity, where it will qualify them for complete and endless blessedness.

As soon as men become cordially reconciled to God, and take him for their supreme portion, and renounce the world and the things of the world, they are properly prepared to leave the world and the things of the world, and partake of a blessed immortality beyond the grave. But if they do not thus become heartily united to God, and disunited from the world, they must be for ever wretched when they die. They can carry nothing away with them to make them happy, but every thing to make them miserable. They must carry away their rational powers, their intellectual knowledge, and all the evil imaginations of their hearts which they ever had, and while these are recollected, they will prove a perpetual and eternal source of self-reproach, self-condemnation, and perfect despair. Behold, now is the accepted time, now is the day of salvation. Now is the only time to prepare to leave this world and to go into another. It deeply concerns all to inquire, whether they are prepared for their great and last change. The preparation is vital piety. Have you made this preparation?



For the Christian Magazine.

ANSWER TO A QUESTION.

*Messrs. Editors,*—I observed in your Magazine for February, a question, which, although not difficult, demands an answer. The question, if I rightly remember—I have not the Magazine before me—is this: ‘How are the words of the Apostle James, “Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world,” consistent with the opinion so often expressed in the pulpit and the writings of theologians, that true religion consists in disinterested love to God and man?’

The opinion that true religion consists in disinterested\* love to God and man, seems to be founded upon the following declaration

\* By disinterested love is meant an impartial affection:—an affection which regards every object according to its value:—not an affection which totally disregards self, but which regards it only according to its apparent value in comparison with others. A man in the exercise of disinterested love to God, makes God the supreme object of his regard, because he is an object supremely excellent. In the exercise of disinterested love to his neighbour, he regards him as himself, because he is an object of equal value and importance with himself. Selfishness is the love of self, merely because it is self. In the exercise of this, a man makes himself the supreme object of his regard. He does not love God with all the heart, although he is supremely excellent, but he loves himself with all his heart, even although he may be perfectly insignificant and worthless. He does not love his neighbour as himself, but less than himself, and only as he may be supposed in some way or other to promote the happiness of himself, even although he may be a person of distinguished and acknowledged worth. Disinterested love is the opposite of selfishness.

of Christ, “Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commands hang all the law and the prophets.” These two commands, it will be perceived, comprize all which the law or the prophets have inculcated. It will also be perceived that they are fulfilled by *love* to God and man. This love is called disinterested, to distinguish it from those selfish affections which mankind often feel towards God, and their fellow-creatures, but which are no obedience to his law, and have in them nothing of the nature of true religion. Now if disinterested love is the fulfilling of the law, it is certainly proper to say, that true religion consists in this: for every considerate person must perceive, that true religion consists in obedience to the commands of God. But how, it is asked, is this definition of religion consistent with the one which is given by the Apostle James? To this, it is replied, all seeming difference between the definition drawn from the words of Christ, and that given by the Apostle James, vanishes, the moment we consider that Christ, in the passage above quoted, speaks of religion as it exists in the heart, and the Apostle speaks of it, as it appears in the external conduct. The one names the principle in the abstract: the other the fruits which it produces. A moment’s attention to what the Apostle says of religion, must be sufficient to satisfy any one, that it implies that love of which the Saviour speaks, and which is so often mentioned by the sacred writers

as the essence of religion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world." No one can suppose, that merely the outward act of visiting the afflicted, is all which is meant by pure and undefiled religion. If merely this, constitutes true religion, then those are truly religious, who visit the widow and fatherless for the purpose of defrauding or oppressing them. But this is too gross an absurdity, and too palpable a falsehood, to be admitted by any man in his senses. But if merely the outward act of visiting the afflicted, be not true religion, we must look for something in the feelings of the heart, or in the motives of those who visit them, which will constitute it an act of true religion. Now with what motives, or feelings of heart, must they visit the afflicted, in order to constitute this act, an act of true religion? The answer to this inquiry is easy. If true religion is obedience to the commandments of God, they must, in order to be truly religious, visit the afflicted with the feelings which he requires them to have. But what are these feelings? Our Saviour has taught us in his words, above quoted, "Thou shalt love thy neighbour as thyself." This impartial, or disinterested affection to their neighbour, is something which will influence them to visit him in distress; something which will influence them to relieve his wants, so far as they are able; and something which, as it obeys the command of God, is truly acceptable in his sight. It is, then, disinterested love for the fatherless and widows, which renders visit-

ing them in their affliction an act of true religion. The Apostle did not intend to intimate, that a visit made to them, without the feelings which accompany this affection, had any more religion in it, than any other outward act. So far, then, are the Apostle's words from being inconsistent with the opinion, that true religion consists primarily in love, that they appear thus far to confirm it.

But the other part of the Apostle's words demand our attention. It will be seen that this as plainly implies supreme love to God, as that which we have considered, does disinterested love to man. "Pure religion and undefiled before God and the Father is this, To visit the Fatherless and widows in their affliction, and to keep himself unspotted from the world." The truly religious man then keeps himself unspotted from the world. But it is evident that no man does this, who is under the influence of the love of the world. The love of the world, is that which assimilates mankind to the world, and tarnishes their characters with all its defilements. Nor does any man keep himself unspotted from the world, who conforms to the sinful maxims of the world. A man, who, in his outward conduct, follows the course of this world, is a man of the world. He belongs to the world, in distinction from the followers of Christ, and his character is spotted with the sins of the world. Now what will keep a man unspotted from the world? As he cannot be unspotted from the world while under the influence of the love of the world, it is evident there must be something in his heart, which shall carry him above all its attractions. As he cannot be unspotted from the world, while

he makes the maxims of the world, the rule of his conduct, it is undeniable that he must feel the influence of some principle, which will lead him to conform to the precepts and example of Christ. But what is there that will wean his affections from the world, and carry him above all its attractions? What is there that will influence him to order his conduct after the example and precepts of Christ? It is "the love of God shed abroad in his heart by the Holy Ghost." This, and this only, can destroy, or effectually counteract the strong influence of the love of the world, which is so natural to mankind, and leads them to place their affections on things above. The love of God too, that supreme love to his character, which both the law and the gospel inculcate, is the only thing which can influence fallen men, cheerfully and uniformly to adopt the example of Christ, and the self-denying precepts of his religion, instead of the maxims of the world, as the rule of their conduct. It is plain, therefore, that the definition, which the Apostle James has given of religion, implies the same supreme love to God, and disinterested love to man, which are required by the Saviour, and often inculcated by the Apostles.

It is no uncommon thing with the Apostle, to define a principle by the effects which it produces. In the following passage, the Apostle John defines the love of God, by its effects. "This is the love of God, that ye keep his commandments." Here, external obedience to the commands of God, which is really an effect of love to God, and which, in various other passages of scripture, is so represented, is spoken of as

the love itself. Because the love of God is the principle, which will invariably produce obedience to God's commands. John speaks of this obedience as being the love of God. The same reason is to be assigned for the peculiarity of James' expression, respecting religion. Because visiting the fatherless and widows in their affliction, and keeping unspotted from the world, are effects, which that love to God and man, in which true religion consists, will invariably produce; this Apostle speaks of these effects as religion itself. And in this he is justified by custom, the supreme law of language. It is a practice common both to sacred and profane writers, occasionally to describe the cause by its effects, and the effects by their cause.

A.

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For the Christian Magazine.

AN EXPOSITION OF PROVERBS, XXI. 16.

*"The man that wandereth from the way of understanding, shall remain in the congregation of the dead."*

THE meaning of the first part of this verse is very obvious. The *way of understanding* is the way of wisdom, or, of God's commands. To *wander from them*, is to disregard them as a rule of life, and to live according to another rule, that of our inclinations. Concerning those who do this, it is affirmed, that they shall remain *in the congregation of the dead*. The import is, that, without repentance, they will go to that congregation, and ever remain with them. So far all is plain. There is no difficulty. But what is the meaning of "*the congregation of the dead*?" Spiritual death cannot be here intended: for those who wander from the way of un-

derstanding are already of the congregation of such as are dead in trespasses and sins. Does the passage then declare that none who are of that number will ever be separated from it? In other words, that none of them will ever be renewed and sanctified? Certainly not: for this would be contrary to fact, and to what is elsewhere taught in the scriptures. Are we to suppose, then, that the passage was designed to teach us no more than this, that those who continue to disregard the commands of God, and do not turn from their evil ways, shall die and dwell in the dust with those who are already there? This is true in relation to all others, no less than in relation to them. It is unquestionable, that the passage declares, and was intended to declare, some evil, peculiar to those who wander from the way of understanding. But to die and to be lodged with others in the grave, is not an evil peculiar to them. "For what man is he that liveth and shall not see death?" Nor, are we to suppose that the instruction contained in the verse is this, there is no resurrection for those who wander from the way of understanding: for the scriptures declare that there will be a resurrection both of the just and of the unjust. All the dead, including both the righteous and the wicked, will be raised from their graves at the last day. The question returns, what are we to understand by the *congregation of the dead*? Who compose it? The true answer is, *the place or assembly of the giants*, who are mentioned in Genesis, vi. 4. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they

bare children to them, the same became mighty men (like their fathers) which were of old, men of renown." These giants were men, who in the pride and confidence of their bodily stature, became despisers of God and holiness, and oppressors of men. They were enormous in wickedness, as well as in stature. They oppressed and corrupted the earth. God took vengeance upon them for their impiety and deeds of gross iniquity, and destroyed them with the flood. In the verse at the head of this paper, and in other places of scripture, it is implied and intimated that they are still in existence and in a state of punishment. The declaration is that those who wander from the way of understanding, and die in this way, shall go to be with those giants, and ever remain with them. The Hebrew Bible justifies the exposition given of *the congregation of the dead*. Two words are used; the one of which signifies congregation, the other, (Rephaim,) giants. The Septuagint, or the translation of the Seventy, furnishes further evidence of the correctness of the exposition which I have given. *Ἐν συναγωγῇ γιγάντων*, is the Greek which in our translation is rendered, the congregation of the dead. A learned Rabbi explains the sentence under consideration, by, *in catu gehennæ*, which serves to strengthen the meaning I have assigned to it.

To show further, that a right exposition has been given, I would observe, that there are other passages of scripture in which the like expression is used with that in the verse before us, Prov. ii. 18, "For her house inclineth unto death, and her paths unto the dead." Prov. ix. 18, "But he knoweth not that the



dead are there; and that her guests are in the depths of hell." Upon examination, the learned reader will find, in the original languages, that the word for death, in both these passages, signifies giants, and that there is an undoubted reference to those who were destroyed by the flood and are now in a state of punishment. The evil intended in these two verses, is manifestly something more, than that of an untimely, or severe death. The meaning of these two verses evidently is, that she who is described, will bring those who frequent her house, to the place in which those giants are confined, to remain with them. I will only advert to two or three other passages, which those who have learning and leisure, may consult in the Hebrew and Greek languages. Job, xxvi. 5, 6, "Dead things are formed from under the waters, and the inhabitants thereof. Hell is naked before him, and destruction hath no covering." Prov. xv. 11, "Hell and destruction are before the Lord: how much more then the hearts of the children of men?" Isa. xiv. 9, "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead (Rephaim, giants) for thee, even all the chief ones of the earth." Ezek. xxxii. 18, "—unto the nether parts of the earth, with them that go down into the pit." (Hebrew, Gibborim, mighty men, giants. Septuagint, Gigantes.)

Having stated, and illustrated, as I believe, the true meaning of the passage, I would make one or two remarks.

1. A state of future punishment was taught and believed under the former dispensation. Both these facts have been denied:

but the denial is against evidence. It is the result of feeling, rather than of knowledge.

2. The place or state of future punishment, is expressed in scripture by various words and phrases. In the Hebrew, it is expressed by the place of Rephaim and Gibborim, and sometimes by Sheol and Gehenna: in the Septuagint, by the place of the Gigantes, and sometimes by Hades: in the English, by Hell, the dead, congregation of the dead, lake of fire and brimstone. It is to be observed, that the place or state of future punishment, often takes its denomination from some place or circumstance rendered remarkable for the judgments of God upon notorious sinners; as the destruction of the old world by a flood; of Sodom and Gomorrah by fire and sulphur; as the valley of Hinnom, rendered execrable for the wickedness and cruelty which was there committed, and for the vengeance which God there executed upon his enemies. Let it be remembered, that other invisible and future things are denominated from things pertaining to the present world. It is no argument against the existence of future and invisible things, that they are denominated from something that has existed, or occurred on the earth. MINORIS.

For the Christian Magazine.

THE BENEFITS OF SYSTEM IN OUR RELIGIOUS CHARITIES.

A system of charity may be established by individuals for themselves alone; or by individuals associated together, with a view to advance important objects. Individuals may establish a system of charity for themselves, by resolving to bestow a particular



sum, every week. Thus the brethren, in the apostles' time, were directed to lay something by in store, every Lord's day. And many, in modern times, have agreed to bestow a cent, a penny, or perhaps a larger sum, every week in religious charity.—Or individuals may resolve to bestow, statedly, a particular *proportion* of their regular income. Numbers, now living, bestow a *tenth* of all their income, for objects connected with the general diffusion of the gospel.—Persons may establish a system of charity, by resolving to bestow a particular sum, or a particular proportion of their gains every month. Many in this way have made the contributions at the Monthly Concert, the medium of performing a regular course of religious charitable operations.—Persons may also establish a system of charity, by resolving to bestow a particular sum every year. This mode of giving, is at present so common, as to need no illustration.

Individuals, who are about establishing either of these systems of charity for themselves, may associate with others who are willing to do the same; and thus a regular charitable *Society* will be constituted. Where several of these societies exist in one vicinity, they may connect themselves together by a mutual agreement, and pour their united streams of charity into the treasury of the Lord. And where an object of great and common interest is presented, sufficient to excite a whole *community*, the whole may be divided into associations of this nature, and thus a general system of religious charity may be organized.

These remarks are intended merely to show what is meant by

a system of charity. I proceed now to point out some of the *benefits* of system, in our religious charitable operations. And,

1. *More* will in this way be given, and with less embarrassment, than could be obtained by any other means. Little sums, regularly laid by in store, accumulate almost insensibly, and soon swell to a considerable amount. A few cents every week amount to *dollars* in the course of a year. Or a small proportion of the *gains* of any person, who is in flourishing circumstances, reserved statedly for charitable purposes, would in a little time amount to a sum that would probably surprise him. "A number of persons in the city of Boston have engaged to contribute a *dollar*, at every Monthly Concert; and they fulfil their engagement." And it is on this account chiefly, that the contributions at the Monthly Concert in Boston are more regular, and more productive, than at any place, perhaps in the christian world.—A gentleman, of whom I have read, "commenced business with very moderate prospects." He determined to set apart a certain proportion of every gain, to be sacredly "devoted to the service of God." And by this means he was enabled to support wholly, for some part of the time, and to assist constantly "in the support of an aged disciple" of Christ; "to contribute a weekly stipend for a poor and wretched family;" and in the course of six months to contribute *fifteen dollars* for the promotion of the general cause of religion. (See Miss. Herald, Vol. xix. p. 21.) These instances out of the many which might be mentioned, show how greatly and almost insensibly little sums, laid by for charitable purposes, increase; and make it

evident, that by bestowing our charities according to system, more will be given, and with less embarrassment, than could be obtained in any other way.

2. By bestowing our charities in this way, we shall be likely to *save* as much as we give. This may seem paradoxical at first; but both experience and reflection show it to be true. The gentleman referred to under the last particular, who, by devoting a certain proportion of his gains to charitable purposes, was enabled to accomplish so much good, adds, "I have no doubt that the deductions made on every gain, have been *saved* in carefulness and economy." It cannot be doubted, I think, that they were; and that every person who should make the same experiment, would come to the same result. He would find, that a systematical and consistent course of charitable operations, would be a means of saving him as much as he bestowed. There are good reasons why it should be so. First of all, he would, if under proper influence, secure for himself "the *blessing of God* which maketh rich," and which God has promised to bestow upon the consistently liberal. And besides; "whoever adopts a system, with respect to his *charities*, will be likely to do his other business systematically. Whoever is conscientious and exact in complying with *charitable* claims upon him, will be so in his other concerns; and this will lead to the truest and best economy. He who devotes one part of every gain to promote the cause of God in the world, will not be inclined to spend the other part thoughtlessly, extravagantly, or wickedly. The bare *fact* of bestowing charity, provided it result from a

proper motive, must have a moral influence on the heart, which will be felt and exhibited in the whole manner of living. And if these acts of Christian charity are carried into the common business of life, and multiplied to the number of any person's gains, they must so bring into view, and hold up before the mind, the gospel motives and rules of purity, honesty, and active diligence, as greatly to prevent poverty, and the numberless disappointments in pecuniary concerns, to which all men are liable."—Such are some of the reasons which will satisfy every reflecting person, that by forming and pursuing a wise and proper system of religious charity, we shall actually *save* as much as we give. Our system of charity will probably be a *gain* to us, rather than a loss.

3. If the charities of the christian public are bestowed regularly and systematically, they can be *expended* to much better advantage. Every person, who is at all acquainted with business, knows, to how much better advantage he can employ his means, if he has them in his own hands, or if he is sufficiently satisfied what they are, and at what time he may expect them, than though he is left, on these subjects, in uncertainty and suspense. Every such person will see, therefore, to how much better purpose the charities of the christian public may be expended and applied, if they are bestowed according to some regular system. Those to whom they are entrusted, knowing very nearly what sums they are to expect, and when to expect them, will be able to form their plans with foresight and wisdom. They will be able to take the advantage of opportunities and circumstances, and to

turn the means entrusted to them to the best possible account.

4. The friends of religious charity, by being associated and organized according to some general system, will inspire *mutual confidence and strength*. The work of diffusing the gospel, though a noble work, is a *great* one; and were any individual engaged in it alone, or with only a few to countenance and assist him, he would be likely to be soon discouraged. Or were there *numbers*, who were engaged in it, but all labouring separately, without plan or union, the strength and confidence, which they ought mutually to impart, would be much diminished. But when all that *system* is given to the work of religious charity, of which it is susceptible—when its friends and promoters shall become regularly organized—each moving in his proper sphere, and doing his own work; then they will appear and *feel* like the army of the Lord of hosts, and will inspire mutual confidence and strength, and the noble work, in which they are engaged, will go forward with a steady and resistless progress.

5. System, among the friends and supporters of Missions, will serve to give confidence to the *Missionaries* themselves. Those beloved brethren and sisters, who have left their friends and homes, and perhaps their country, for the purpose of spreading the gospel among the heathen, are, under God, *dependent* on the Churches and Christians whom they have left behind. And this dependence, they must deeply *feel*. They feel that they are but the messengers of the Churches, and can do little more than these Churches, by their contributions, shall *enable* them to

accomplish. With what interest, therefore, must they look to the contributions of the Churches? And with what confidence it must inspire them in their arduous work, to find their brethren at home, not only remembering them with affection and prayer, but establishing for their benefit a great and general system of religious charitable operation, thro' which the means of their usefulness are to be regularly supplied, and the donations of the Churches are to flow out in one continual and unbroken stream. Perceiving that, by such a measure, their earthly foundation is much strengthened, and their prospects of permanent usefulness increased; they will be encouraged to enlarge the sphere of their labours, to form and to execute new plans of benevolence, and to make longer and greater inroads upon the territory of the enemy of souls.

6. The friends and promoters of religious charity, by being systematically organized, can be more *directly addressed*—can be made more *minutely acquainted* with circumstances—and their united strength can be more *readily called forth*, when special emergencies require it. If insulated or unconnected in their exertions, they will have no common centre of information and interest, and no individual among them will be able to make his voice heard, beyond the little circle in which he separately moves. But if their operations become digested into a regular system, their case will be much altered, and much improved. They then can be addressed, directly and at once, on any subject or occasion which is thought necessary. They can be made acquainted with the same facts, the same plans, the same encour-

agements and wants. The same calls can be issued, and the same motives be made to bear, on all at once. The promoters of religious charity would resemble, in this case, a well regulated army, moving steadily onward to their purpose, and directing their united energies against the enemies of their Lord, in sure and certain prospect of a speedy and decisive victory. It may be added,

7. By bestowing our charities according to system, they will be much more likely to be *continued*, and to be *permanent*. Without some regular digested system, even the best christians are liable to become remiss and negligent in their contributions. Other calls are made and are heeded, while the claims of the Lord's treasury are forgotten or disregarded. This accounts for it, that where there is no *system* of religious charity, the contributions are so fluctuating, and so little to be depended on. But when the charities of christians are reduced to a system, there is more reason to hope they will be regular and permanent. The system established, if it be entered into with zeal and spirit, may be expected to move on, in its appointed course. The stream of charity may be expected to run. The contributions of christians may be expected to be continued, and so far as practicable to be increased. In this way, the work of spreading the gospel may be expected to cease, only when the necessity for it ceases. It may be expected to go forward, with increasing energy and success, till "the knowledge of the Lord shall have covered the earth, as the waters do the seas."

I have here noticed several *advantages* which may be expected to result, from reducing the cha-

rities of the christian public as much as possible to a system. They are, in the general, obvious, and such as can scarcely fail to be realised. In most *other* things, the advantages of system are universally acknowledged. But there is perhaps nothing, to which system may be better applied, and from which the benefits of it will be greater, than the religious charitable operations of the present day.

It is justly matter of joy, therefore, to all who love the cause of truth, that these various operations are gradually resolving themselves, more and more, into a regular, systematical form. Benevolent individuals are uniting themselves with others of a kindred spirit; smaller associations are combining their efforts, and constituting larger ones; while these are conveying the collected treasures of their charity to some great and perhaps National institution. By this means, the christian community are coming to act in union and concert, in promoting some of the noblest objects, which ever were presented to the mind of man. They are combining their efforts in one vast enterprize, to spread the religion of their Saviour, and to make known his gospel to every creature. The Lord grant, that every attempt to systematize the charities of Christians, may be productive of all those advantages which have been brought into view.

It is hoped that every reader will regard himself as *bound*, to engage personally and zealously in that grand system of religious charitable operation, which is at present forming, and in some good degree formed. There is a station provided for every helper. There is something for each of



us to do. And it will be a comfort to us, when we come to die, to reflect, that we have stood in our lot, and done what we *could*, for the cause of our Saviour. And when Millennial scenes are ushered in, it will be an *honour* to us to be remembered, as those who have prayed and laboured to advance them. Our children will then love to say, one to another, "These are the glorious things, on which the hearts and hopes of our fathers and mothers were fixed—for which they prayed with many tears—and for which they cheerfully contributed of their store." Such a reflection will be of more value to our children, than an estate! They will choose rather to be known, as the descendants of those who have devoted themselves and their substance to the cause of God, than of those, who have amassed for them an earthly treasure. P.

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For the Christian Magazine.

A SUBJECT PROPOSED.

*Messrs. Editors.*—I can, probably, do more to enrich your pages and to benefit your readers, by inducing others to write, than by writing myself. In attempting to do this, I would avail myself of the medium of your publication. No doubt many more would write than now do, if they could readily fix on a subject. In order to remove this obstacle, I would propose one to some of your correspondents, or to any others who may be willing to assist you in your labours. It is *repentance*. I have not often seen this subject discussed, in that clear and instructive manner, which its importance demands. Let any one who may undertake to write upon it, show what evangelical re-

pentance is, and how it differs from every other christian grace. The reason of my being so particular, as to the manner of treating the subject, is, that your readers may have a clear and distinct view of this christian grace, and be able to see in what it differs from all others. They will then perceive whether they are the subjects of that repentance to which pardon and eternal life are promised. Many true, and even important things may be said in relation to the subject, and yet your readers may not be able to know in what it consists, nor wherein it differs from other graces enjoined in the gospel. The christian graces, though nearly allied, have each of them their peculiarities. It is the nature and peculiarity of repentance, which I wish to see exhibited in some of the future pages of the Christian Magazine.

I need not suggest, that if several papers be sent on the above subject, you will publish the one which, in your judgment, is the best, or the whole of them in successive numbers, if you think they deserve a place in your work. Allow me further to propose a short passage of scripture to some of your Biblical writers. It is the following: "Who shall lay any thing to the charge of God's elect?" Rom. viii. 33.

If the solution of the subject and passage which I have named should meet your approbation, you may expect to hear again in the same way from

PHILO SIMPLICITAS.

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REASONING IN SERMONS.

POWERFUL reasoning should be the soul of our sermons. Reasoning in eloquence, is like love in reli-



gion ; without love you may have the shadow, but you cannot have the substance of religion.—Without love you are *nothing* ; if you have not love, your virtue is only noise, it is only as sounding brass and a tinkling cymbal. In like manner in regard to eloquence, speak with authority, open all the treasures of erudition, give full scope to a lively and sublime imagination, and harmonize your periods ; yet what will all your discourses without *reason* be ? a noise, a sounding brass, a tinkling cymbal. You may confound, but you cannot convince ; you may dazzle, but you cannot instruct ; you may delight, but cannot hope to change, to sanctify, and to transform your hearers.

Saurin.

ENVY AND SLANDER.

THE old writers show no mercy to the envious man and to the slanderer. Every college boy, who has read Dalzel's book, remembers, probably, the dying wretch who was filled with envy, because he saw his fellow criminal crucified on a better cross than his own. This is extravagant. Nor less extravagant are the following lines, on one who is represented as having so much more poison than the most poisonous serpent, that the bite of the serpent was fatal to the reptile, not to the man. The thought is bitter enough.

A Slanderer felt an adder bite his side :

What follow'd from the bite ? the *serpent* died.

Ch. Spectator.

DEPRAVITY.

THE conception of man does not consist in his acquiring wrong

faculties ; nor does the renewal of man consist in his having new faculties bestowed on him. His conception consists in the misdirection of his faculties, and his renewal consists in their being directed to proper objects.

Erskine.

Messrs Editors,—I send you for insertion in the Christian Magazine an Epistle of Ignatius to Polycarp. For the benefit of those of your readers who are but imperfectly acquainted with ecclesiastical history, I will just state, that Ignatius succeeded St. Peter as bishop of the church at Antioch, about the year of Christ 70. "Of his birth and parentage nothing is known ; that he was an Asiatic there can be no doubt, and he was probably a Syrian." He was sentenced by the Emperor Trajan to be exposed to the wild beasts at Rome. On his way to Rome, where he suffered Martyrdom agreeably to the sentence of Trajan, he visited Polycarp, then bishop of Smyrna ; and before he reached the place of his death, wrote him the following Epistle. Ignatius and Polycarp were fellow disciples of St. John. They were both eminent ministers of Christ, and martyrs to the cause which they espoused. Polycarp was condemned to the flames, and suffered at Smyrna about the year 167, not far from the hundredth year of his age. When it is considered that the following Epistle was written so near the Apostolic age, by one who was himself a disciple of John, under sentence of death for his attachment to Christ, and on his way to the place of his cruel sufferings, it cannot but be read with interest by all. Although it is a mere human production, and perhaps not perfectly correct in every sentiment which it contains ; yet the pastoral fidelity which it exhibits, and

the solemn and interesting manner in which it enjoins upon another a faithful discharge of his pastoral duties, strongly recommend it to the attention of ministers.

EPISTLE OF IGNATIUS TO POLYCARP.

Ignatius, who is also called Theophorus, to Polycarp, bishop of the church of Smyrna, or rather to him who hath God the Father, and the Lord Jesus Christ for his bishop—Health.

Hearing of thy purpose which is founded and fixed in God, as upon a rock unmoveable, my heart is lifted up in thanksgiving, for that I am accounted worthy to behold thy face, which I earnestly wish to enjoy.

I beseech thee by the grace of God wherewith thou art clothed, that thou wouldest quicken thy course and exhort all men to be saved. Maintain thy place and office in constant attention to every part of it, whether carnal or spiritual. Be careful for unity, than which nothing is more excellent. Endure all men, that the Lord may endure thee. Be patient with all in the spirit of charity, as indeed thou art. Be constant in prayer. Entreat for a larger measure of understanding than thou hast. Watch always and guard against a drowsy spirit. Address thyself to all according to the help given to thee from above. Bear the infirmities of all men, as a perfect wrestler. The more labour, the greater gain. If thou love only the good and faithful disciples, what reward hast thou? But labour rather to overcome the disobedient by meekness. Every wound is not healed by the same treatment. "Be prudent as a serpent" in all things, and "simple as a dove." The time requireth thee, as a pilot requireth winds, and those

who are tossed with tempests, the haven. Conduct thyself cautiously as the wrestler of God: the reward set before thee is immortality.

In every thing let me be unto thee in place of thine own soul, and my bonds which thou hast loved.

Be not affrighted by those, who, though they seem worthy of credit, teach other doctrines. Stand firm as an anvil which is beaten with the hammer. It is our duty to endure all things for God that he may endure us. Be more earnest than thou art. Consider the time, and wait for him who is beyond all time, immortal, invisible, yet made visible for our sakes, incapable of suffering, yet made capable of it for us, and who endured all things in our behalf.

See that the widows be not neglected: next to the Lord be thou their friend. Let nothing be done without thy will, neither do thou any thing without the will of God. Let assemblies be held more frequently. Inquire for all by name. Do not proudly despise slaves, whether male or female; yet see that they be not themselves puffed up, but let them serve more faithfully to the glory of God that they may obtain a better freedom from him. Neither let them seek to have their freedom purchased out of the public stock, lest they become slaves of covetousness.

Flee from evil arts, nay even forbear to mention them. Say unto my sisters that they must love God, and be contented with their husbands; likewise also charge my brethren in the name of the Lord Jesus, that they love their wives as Christ Jesus loved the church. If any one is able to remain in chastity to the honour

of his Lord, let him do it in humility: if he boasteth himself he is undone; and if he setteth up his own will against that of the bishop he is undone likewise. Marriages which are made in the Lord, and not according to concupiscence, ought to be made with the consent of the bishop. Let all things be done to the honor of God. Exhort them, hearken unto your bishop,\* that God may hearken unto you. May my soul be with them who are obedient to the bishop, priests and deacons; and my part in God the same with theirs! and ye, brethren, labour, and run, and suffer with one accord, awake and sleep together as the joint ministers of God and common stewards of his mysteries. Please him under whose banners you fight, and whose wages you receive. Let none of you be found a deserter. Let your baptism remain upon you as armour, your faith as a helmet, your charity as a spear. Let your works be your pledges that ye may receive accordingly. Be long suffering one toward another that God may be the same to you.

And since the church which is at Antioch in Syria, enjoys peace as I am assured, through your prayers, by which my mind is composed to a more settled confidence in God, it is fitting, my dear Polycarp, blessed of God, to call an assembly to choose some beloved brother, an active man, who may be named the divine messenger, to go into Syria, and glorify your charity in Christ. A christian hath not power over himself, but is at the disposal of his God. And this surely when perfected will be God's work as well as yours; for I believe you

are ready to every work which is agreeable to him.

But although I know your vehement affection for the truth, I have thought it good, notwithstanding to admonish you by letter. And since I was unable to write to all the churches, because I was suddenly called to set sail from the Troad to Naples according to the divine will, do thou who knowest the mind of God, write unto the neighbouring churches that they do the same thing; those who are able by messengers of their own, and those who are not by letters entrusted by others.

I salute you all, and namely the wife of Epitropus with her children, and all her house.

Salute my dear friend Attalus. Salute him who shall be accounted worthy to undertake the journey into Syria. May unceasing grace be with him, and with Polycarp who sends him. May you all evermore be strong in our God, Jesus Christ, through whom I pray that you may continue in unity and obedience. I salute Alee, a name greatly beloved. Farewell in the Lord.

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ERASMUS AND LUTHER.

ERASMUS skirmished, as it were, and with great success, against many of the auxiliaries of popery, but never once in his life did he look in the face what, according to Luther's judgment, was the real efficient enemy of Christ and his religion: never did he lay seige to the strong holds of self-righteousness. To pull down these with all his might was both the object and the practice of the Saxon reformer. Erasmus said many excellent things in an elegant way, concerning Christ

\* Bishop, in Ignatius' day, was "Primus inter pares."

and the Gospel, concerning piety, purity of life, christian charity, meekness and peaceable temper. He exposed with great ability and with exquisite humour, and it may be truly added, with much advantage to the reformation, the ambition, covetousness, and ludicrous excesses of the clergy. Luther, who cordially agreed with him in all these just animadversions, went to the root both of the evil and the good. The depraved nature of man he taught as the root of the evil; contrition and humility, with a lively faith in the Redeemer, as the only cure of the reigning evil, and the only source of future good. While the former courted Popes and Cardinals, and temporized with them, fancying that reformation of ecclesiastical abuses might be brought about by mild and prudential management, the latter refused to make any sinful compromises, boldly opposed all antichristian notions, of merit of works, defended the important doctrine of purification by faith, and committed his cause to God. The doctrine of justification by faith was the article which, of all others, this great man had most at heart. If that were preserved, he conceived nothing could go materially wrong; if that were lost, nothing would go right; and in no great length of time he was convinced, that this fundamental doctrine could be established only on the ruins of popery. The opinions of Erasmus and Luther on this subject were substantially different, and in some important views the reverse of each other.—*Milnor.*

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ANECDOTE OF LORD BOLINGBROKE.

It is much to be regretted that the works of the illustrious Cal-

vin are so little read at the present day. Every person who is acquainted with the writings of our most eminent reformers, both in England and Scotland, such as Hooker, Cramner, Knox, &c. knows that no man was held in higher estimation by those distinguished characters than John Calvin, and no human compositions were more read and admired by them than his.—Nor was it only by persons of the above description that Calvin's writings were esteemed. The depth and ingenuity of his thoughts, the strength and accuracy of his reasoning, and the purity and elegance of his diction, have led many who have had no relish for the gospel to peruse his works.

The celebrated infidel, Lord Bolingbroke, was a remarkable instance of this; and the following anecdote in proof of it may be depended on. One day a Clergyman of his Lordship's acquaintance (Mr. C——h, who died Vicar of Battersea,) happened to call for him, when he was reading in Calvin's Institutes. "You have found me, said his Lordship, reading John Calvin. He was, indeed, a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "Doctrines of grace," replied the Clergyman, "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear *you* say so," answered Lord Bolingbroke, *you* who profess to believe and *preach* christianity. Those doctrines are certainly the doctrines of the bible: and if I believed the bible, I *must* believe *them*. And let me seriously tell you, that I think the greatest miracle in the world is, the subsistence



of christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such an unchristian gentleman as you.

*Rel. Monitor.*

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ANECDOTE OF THE REV. MR. VENN.

THE following anecdote is related by Sir Richard Hill.—“When the faithful minister of Christ, Mr. Venn, was vicar of Huddersfield, in Yorkshire, he told me, that a neighboring clergyman, the Rev. Dr. L——, one day addressed him nearly in the following words:—‘Mr. Venn, I don’t know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin, and yet I must own that there is an astonishing reformation wrought in your parish; whereas, I don’t believe I ever made one soul the better, though I have been telling them their duty for many years.’ Mr. Venn smiled at the doctor’s ingenuous confession, and frankly told him, ‘he would do well to burn all his old sermons, and try what preaching Christ would do.’”

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FREE INQUIRY.

THE advocates for the fashionable doctrine of free inquiry, urge the necessity or propriety of reading all sorts of writings in favour of every different opinion, that the conclusion which is drawn may be impartial. The observation of Bishop Hall on this subject is acute and seasonable:—“Let no man tell me of the distinction of that old Canonist: *‘some things (says he) we read lest they should be neglected, as the*

*Bible; some, lest they should be unknown, as Arts and Philosophy; some, that they may be rejected, as Heretical Books.’ True, but let them read that can reject, that can refute; we distrust not our cause, but their weak judgments. A good apothecary can make a good medicine, of a strong poison; must children, therefore, be allowed that dose?”*

*Pharisaism and Christianity.*

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A CLERGYMAN'S LIFE.

To a person who regretted to the celebrated Dr. Samuel Johnson, that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply: “The life of a conscientious clergyman is not easy. I have always considered a clergyman, as the father of a larger family than he is able to maintain. No Sir, I do not envy a clergyman’s life, as an easy life; nor do I envy the clergyman that makes it an easy life.”

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MISTAKE CORRECTED.

WE often hear it said, that the children of good people are as bad as any. This is a palpable falsehood. On the contrary, the church has been principally kept up, in every age, by the seed of the faithful. A minister of the gospel who had served the same congregation for nearly half a century, once assured the writer, that three fourths of the communicants then in his church, were, to his knowledge, the children of communicants; yet the half of his congregation, probably, had never been communi-

cants. There is, however, a number, (and taken collectively, a very considerable number,) of the most profligate and abandoned of men, who are the offspring of the most eminent of saints. What then, does this dispensation teach us? On the one hand, it plainly, and forcibly teaches the duty, and advantage of religious instruction and education, and God's favour to his people in answering their prayers, in blessings on their descendants. On the other hand, it not only teaches the divine sovereignty in choos-

ing its own subjects for grace and glory, but also, that true religion does not depend on the natural constitution of either body or mind; because those, who derive such constitution from their parents, are sometimes, totally different from, and opposite to them, in moral qualities, and in devout dispositions and pious habits. It teaches, in a word, that the children of God are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

*Mass. Miss. Magazine.*

## Missionary Intelligence.

### TABULAR VIEW

#### OF PROTESTANT MISSIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

*Compiled from the London Missionary Register for January and February 1825, and from the Boston Missionary Herald.*

	Stations.	Missionaries.	Native Assistants.	Pupils in Schools.	Members of the Church.
Western Africa,	19	26	23	3,460	603
South Africa,	27	50	6	683	367
African Islands,	3	7	1	245	
Mediterranean,	4	16			
Black and Caspian Seas,	3	14			
Siberia,	1	3			
China,	1	1	1		
India beyond the Ganges,	5	11	1	150	
India within the Ganges,	50	120	240	22,240	495
Ceylon,	19	23	29	12,164	381
Indian Archipelago,	15	21		250	
Austral Asia, and Polynesia,	35	63	93	7,686	2,000*
South American States,	1	2			
Guiana and the West Indies,	59	104		2,322	33,680†
N. American Indians,	35	88		900	200
Labrador,	3	14			193
Greenland,	4	16			
	229	684	394	50,000	37,919

The above tabular view is as perfect as can well be expected. Still it is very defective in some of its parts; especially in reference to the number of Native Assistants employed, the number of Pupils in the schools, and the number of Communicants in the Churches. In several instances, in the principal survey from which the table was compiled, the *Native Assistants* connected with missionary stations are said to be "many," and in other instances it is only stated

\* Mr. Ellis estimates the number of Communicants in the Society Islands at 2,000.

† Upwards of 25,000 of these are coloured people in connexion with the Methodist denomination. About 4,000 are members of the Baptist Church.

In general that there are native assistants. The whole number may be 500.—In estimating the number of *Pupils* we have adhered to the documents embodied in the above named surveys. But it falls far short of the truth; as may be seen from the following fact. In a general view of the Wesleyan Missions in Ceylon, it is said, on the authority of one of the missionaries in that Island, that the whole number of pupils connected with those missions, is between 9,000 and 10,000: but, in the survey of the several stations, owing to the want of documents, we find the mention of only about 2,000. Other similar instances of deficiency might be pointed out. Nearly a hundred schools were also mentioned, without any notice of the number of scholars which they contain. Probably the whole number of pupils in the schools established by missionaries, falls not much short of 100,000.—But the deficiency in the statement respecting the number of *Communicants* in the mission churches, is believed to be far greater, than in respect either to the Native Assistants, or the pupils. From but few stations do any returns appear. Had we time to make, ourselves, an extensive examination of documents, we might doubtless approximate much nearer to the real number of those, who, from unevangelized nations, have publicly professed the Christian faith. The Moravians estimate the converts connected with their missions at 30,000.—It should also be added, that in the above table all the male labourers at the missionary stations are reckoned: but the ordained missionaries amount to but little more than 400.—*Miss. Her.*

## Religious Intelligence.

### REVIVALS OF RELIGION.

*Massachusetts.*—During the late winter, and a part of the preceding autumn, there has been a pleasing revival in the West Parish of Taunton. As many as fifty persons, there is reason to hope, have shared in the saving influence of the Holy Spirit. Though all the praise is to be ascribed ultimately to God; yet the Pastor of the church is worthy of our grateful consideration, for the judicious and faithful manner in which he has proceeded in the critical and glorious season of the revival.

*New-York State.*—Extract of a letter to the Editors of the Recorder and Telegraph, from a gentleman in Oneida County, N. Y.

"I have just returned from attending a session of our Presbytery, and a more interesting meeting I never attended; and so it was remarked by the oldest preachers. The Lord in mercy is carrying on revivals in a most powerful manner in many places. Among those that are blessed with the outpouring of the gracious spirit, are Rome, Westmoreland, Trenton, Western, Lee, Mount Vernon, Verona, Boonville, Camden, Sangersfield, and Vernon-Centre. It does seem that there never was a time like the present, since the day of Pentecost; such wonderful displays of sovereign grace, such multitudes flocking to the cross. Let all the glory be given to God."

In the town of Pottsham, a work of grace began in St. Lawrence Academy, and spread into the town. As the fruits of this work, about sixty subjects have united with the Presbyterian church in that place.

The town of Gouverneur has been favoured with a very extensive revival. It is supposed that between two and three hundred have there experienced a saving change of heart.

In one district of the town of Canton a revival has commenced, and twelve or fifteen are rejoicing in hope, while others are subjects of deep and pungent convictions.

In a district comprising a part of the towns of Pierpont and Parishville, a revival has commenced, and is spreading.

In several other towns there are favourable intimations of a revival.—*West. Rec.*

*Sandwich Islands.*—It is stated in a letter written by Mr. Ruggles, one of the American Missionaries, that, about the first of Jan. 1825, a visible change seemed to take place in the minds of several of the principal chiefs in these islands, more decidedly in favour of religion than was ever before manifest. "It is a singular circumstance," says the same writer, "that the first revival of religion at the Sandwich Islands commenced on four different Islands, in five different stations at the same time—the same year, the same month, and I may say the same week. Several about that time, came out boldly, and decidedly on the side of the Lord, and these were mostly chiefs of the highest influence." We learn from the Assistant Secretary of the American Board of Commissioners, that on the 30th of May, 133 individuals on Honoruru alone, had enrolled their names as de-

sirous of being fully taught the word of God, and of obeying him so far as they might be enabled to know his will. At a meeting of the church and congregation on the 5th of June, ten persons, including several chiefs of the first rank, made a public relation of their religious experience. In August, nine chiefs were propounded for admission into the church. Among these nine, were the Regent of the Islands, and the favourite Queen of the late king Tamahamaha, a woman of great power and influence. It appears from various accounts, that the number of those, who profess to be friends of Christ, embrace the principal influence on these Islands. "There is great reason to wonder, as well as rejoice, at what God has there done."

*At Sea.*—We have been favoured with a copy of a letter from a mercantile gentleman of eminent piety, dated near Calcutta, July 2, from which we make the following extract.

Soon after we sailed I found we had a very profane crew. Such horrible depravity as was exhibited during the several first days, I never before witnessed. My feelings were much excited, and I determined on seizing an opportunity of speaking to the crew in a body, and distributing some religious Tracts and other publications. While looking out for such an opportunity I found a convenient agent in promoting my purposes in a member of the crew, who, I ascertained was a sensible and devout christian. Our designs were soon providentially carried into execution, and, wonderful to tell, were received with great seriousness. Having obtained the countenance of the captain, I continued to press the sub-



ject upon their attention at every opportunity. A great change in the manners of the men was very discoverable, and your heart will burn with gratitude to the Father of all mercies, when I tell you *every* individual of the crew is now become a subject of conviction or hope. A more affecting or pleasing scene I think I never witnessed. No other subject, except the greatest of

all subjects, is spoken of on board. Some are singing praises, while some are anxiously inquiring the way of salvation. The captain, one of the mates, the cook and the boy, are among those who are rejoicing in hope. I have not time, by the opportunity offered, to enter into details. We have been much favoured during the passage with good weather.

*Mar. Mag.*

### Obituary Notices.

#### DEATH OF MR. FISK.

It is painful to learn, by an arrival here from Smyrna, that the Rev. PLINY FISK, a most valuable missionary of the American Board, is no more. He died at Beyrout, near Mount Lebanon, on Sabbath morning, Oct. 23, 1825, while with Messrs. Bird and Goodell, after a sickness of twelve days, occasioned by a fever. Thus have the two first American missionaries to the Holy Land, closed their labours on earth, and gone to receive their reward.

Mr. Fisk was born in Shelburne, Mass.—prepared for College with the Rev. Moses Hallock, of Plainfield—obtained his public education at Middlebury, Vt.—his theological at Andover—and embarked for Western Asia in 1819. We are informed that a full and most interesting account of the circumstances attending his sickness and death has been received at the Missionary Rooms, and will appear in the April number of the Herald.

A letter from the Rev. William Goodell, another Missionary to Palestine, under date of October 25th, says, "That dear brother of ours, that faithful friend, that truly devoted and useful Missiona-

ry is no more! Precisely at three o'clock on Sabbath morning, Oct. 23d, he entered, as we trust, upon a Sabbath, which will never end. We accompanied him to the Jordan of death, and we believe he passed safely through its deep waters to the promised land—to a better country, even an heavenly.—He closed his eyes, laid his hands upon his bosom, and expired without a struggle, after twelve days illness from fever.—Surely the hand of God hath touched us, and our tears cannot be soon dried away.—You also will feel and weep; and so will the ten thousands who have known and loved him; and thousands who have not seen his face in the flesh. It is a public loss, but God knoweth all our sorrows, for his own hand hath caused them, and into his compassionate bosom let us pour them all. May the affliction be sanctified to us!"

*Boston Rec. and Tel.*

#### DEATH OF MRS. KNIGHT.

DIED, at Nellore, in Ceylon, on the 26th of April, Mrs. Sarah Knight, wife of Rev. Joseph Knight, of the Church Missionary Society. Mrs. K. was the sister of Mr. Bardwell, formerly mis-

tionary at Bombay, and went to Ceylon as the wife of the late Mr. Richards. She was married to Mr. Knight in September 1823. —A late number of the London Missionary Register contains the following notice of her death.

The Rev. Joseph Knight, of Nellore, in Ceylon, has not long enjoyed the benefits of his marriage with the widow of the late Mr. Richards. She had suffered for some time under inflammation of the lungs, which became alarming about a month before her death; the disease seemed to have yielded to the operation of powerful medicines, when she was attacked with violent diarrhœa, which carried her off in about thirty hours. She has left an infant daughter by her last marriage, and two children by her first. Mr. Knight writes, in deep affliction, on the 10th of May.

"On finding that her end was near, she gave her dying advice with great earnestness, to all connected with the station. She was about thirty-two years of age; and had been actively employed in the work of missions for about eight years. She conversed in the native language with facility; and delighted much in giving instructions to the youth and others of her sex. May the Lord cheer us with divine consolations; and abundantly make up our loss, by pouring out his Holy Spirit on us, and on the heathen around."

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DEATH AND CHARACTER OF DR. BOGUE.

DIED, at Bridgton, England, Oct. 25th, after a few days illness, the Rev. DAVID BOGUE, D. D., of Gosport, in the 77th year of his age. He had been more than 46 years Pastor of the Church of Protestant Dissenters at Gosport, and

was Principal of the Missionary Seminary at that place. At the time of his death he was on a visit to Bridgton to attend the anniversary of the "Sussex Auxiliary Missionary Society."

A friend who was personally acquainted with Dr. Bogue, has obligingly furnished us (says the Missionary Herald) with the following notice of him.

From the important station, which he filled, and the extensive influence, which he exerted among Protestant Dissenters in England, his death will be most sensibly felt, and deeply lamented.

He might justly, be ranked at the head of the denomination of Christians, to which he belonged.

He was one of the first promoters and founders of the *London Missionary Society*; a Society, the extent of whose influence can be known only in eternity.

The first address to Christians, with a view to the formation of this Society, was from his pen; and the interest, which he felt in all its concerns, continued with unabating and increasing vigor, to the hour of his death.

He was early appointed by that Society, in conjunction with their late highly esteemed Treasurer, Mr. Hardcastle, and Dr. Waugh, who is now living on a mission of inquiry, to a neighboring kingdom, which had been the prey of an atheistical philosophy; and the Essay, which he prepared for circulation in that country, on the inspiration of the New-Testament, exceeds all praise.

In addition to this effort of his mind, he is known to the public as the author of discourses on the Millennium, a work which well deserves an edition from the American press; and of the History of Dissenters, which was prepared by him, in conjunction with Dr. Bennet of Rotherham.

Several occasional sermons have also met the warm approbation of the religious public.

As a *Preacher*, Dr. Bogue was peculiarly impressive. His manner was uncommonly dignified, and, his Discourses full of thought and weighty matter.

Plain, simple and unaffected, he never failed to command the attention of his auditory; and it must have been their own fault, if his congregations were not instructed and edified by his ministrations.

As a *Speaker* on public occasions, he was always listened to with the deepest interest: and, while the corruscations of a more youthful and lively fancy attracted the applause of the less discerning part of the audience, the strong sense and manly eloquence of Dr. Bogue were received with marked and decided approbation by the serious and judicious portion of the assembly.

As a *Man*, and a *Christian*, Dr. Bogue was courteous and friendly, modest and unassuming. The kindly smile with which he greeted his friends, and the almost apostolic benediction which he bestowed upon them at parting, will never be forgotten by those who enjoyed the privilege of his acquaintance.

In his political feelings, Dr. Bogue was ardently attached to the cause of rational liberty; though no one knew better than himself to distinguish between liberty and licentiousness, and more highly to appreciate the advantages of a mild, but energetic government.

In the civil, literary and religious institutions of our rising country, he took the liveliest interest; and delighted to converse on our bright and brightening prospects.

His merit as a Scholar and Divine was appreciated in this, as well as in his own country. In the year 1809, he received a Diploma of Doctor in Divinity from Yale College in Connecticut.

In his person, Dr. Bogue was above the common size—commanding and dignified in his appearance—with features strongly marked, but tempered with the most benevolent expression.

To have been favoured with his friendship, and to have seen him within a few months of his translation to his Master's Kingdom, the writer of this brief obituary will ever esteem among the happiest circumstances of his life.

J. C.

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### Ordinations and Installations.

Jan. 11,—Rev. MANNING ELLIS was ordained Pastor of the Congregational Church in Brooksville, Me. Sermon by Rev. Prof. Smith.

Jan. 18,—Rev. ISAAC WILLEY was ordained Pastor of the Congregational Church in Rochester, N. H. Sermon by Rev. Dr. Tyler, President of Dartmouth College.

Feb. 2,—Rev. FRANCIS H. CASE was ordained Pastor of the Congregational Church in Goshen, Ct. Sermon by Rev. Dr. Beecher.

Feb. 2,—Rev. BENJAMIN DEAN, of Westmoreland, was ordained in Swanzey, N. H. to the work of an Evangelist.

Feb. 14,—Rev. JARVIS GILBERT was ordained at Fairhaven, Vt. to the work of an Evangelist, by the

Rutland Association. Sermon by Rev. Mr. Drewry.

Feb. 22,—Rev. LUKE A. SPOFFORD, was installed Pastor of the Congregational Church in Brentwood, N. H. Sermon by Rev. Mr. Burnham, of Pembroke.

March 1,—Rev. REUBEN MASON was installed Pastor over the Church and Society in Glover, Vt. Sermon by Rev. Mr. Fairbank, of Littleton, N. H.

March 15,—Rev. JOSEPH UN-

DERWOOD was ordained Pastor of the 1st Congregational Church in New Sharon, Me. Sermon by Rev. Mr. Thurston, of Winthrop.

March 16,—Rev. ISAAC ROGERS was ordained Pastor of the 1st Congregational Church in Farmington, Me. Sermon by Rev. Dr. Gillet, of Hallowell.

March 22,—Rev. LYMAN BEECHER, D. D. was installed Pastor of the Hanover Church, Boston. Sermon by Rev. Dr. Humphrey.

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### Poetry.

#### ALL THINGS ARE OF GOD.

THOU art, Oh God ! the life and light  
Of all this wondrous world we see ;  
Its glow by day, its smiles by night,  
Are but reflections caught from thee.  
Where'er we turn, thy glories shine,  
And all things fair and bright are thine.

When day, with farewell beam, delays  
Among the opening clouds of even,  
And we can almost think we gaze,  
Through golden vistas into heaven ;  
Those hues that make the sun's decline  
So soft, so radiant, Lord ! are thine.

When night, with wings of starry gloom,  
O'ershadows all the earth and skies,  
Like some dark, beauteous bird, whose plume  
Is sparkling with unnumbered eyes ;—  
That sacred gloom, those fires divine,  
So grand, so countless, Lord ! are thine.

When youthful spring around us breathes,  
Thy Spirit warms her fragrant sigh ;  
And every flower, the summer wreaths,  
Is born beneath that kindling eye :  
Where'er we turn, thy glories shine,  
And all things fair and bright are thine.

Thomas Moore.

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#### TO CORRESPONDENTS AND READERS.

C. F.—J. J.—F.—J. A. G. and Bellamy, are received.

✍ In the March No. of the Magazine p. 77, l. 10, from the top, the word *interesting* should have been *increasing* ; and in l. 12, same page, the word *interested* should have been *increasing*.







## Valuable Books

Recently published and for sale by CROCKER & BREWSTER,  
No. 50, Cornhill, Boston.

1. The History of the Church of Christ, by the late Rev. Joseph Milner, with additions and corrections, by the late Rev. Isaac Milner. Second American edition, comprising some account of the Lives of the Authors and an Original Index.

It is printed from the latest English edition, and comprises between two and three hundred pages of matter, that is not contained in the first American edition, which has sold at 13 dollars; besides a very valuable original Index of 70 pages, compiled by the Rev. William Jenks, expressly for this edition. 5 vols. \$9.00 bound.

2. Essay on the Evils of Popular Ignorance, by John Foster, author of "Essays on Decision of Character," &c. &c.

3. Dr. Chalmers' Discourses on the application of Christianity to the Commercial and Ordinary Affairs of Life.

4. Pure Religion Recommended as the only Way to Happiness; or Dangerous Prevailing Errors exposed, and Gospel Truths vindicated: in a Series of Dialogues. By Rev. John Thornton.

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